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## The Worker.

I have broken my hands on your granite,  
I have broken my strength on your steel,  
I have sweated through years for your pleasure,  
I have worked like a slave for your weal,  
And what is the wage you have paid me?  
You, masters and drivers of men—  
Enough so I come in my hunger  
To beg for more labor again!

I have given my manhood to serve you,  
I have given my gladness and youth;  
You have used me, and spent me, and crushed me,  
And thrown me aside without ruth;  
You have shut my eyes off from the sunlight,  
My lungs from the untainted air,  
You have housed me in horrible places  
Surrounded by squalor and care.

I have built you the world in its beauty,  
I have brought you the glory and spoil,  
You have blighted my sons and my daughters,  
You have scourged me again to my toil,  
Yet I suffer it all in my patience,  
For somehow I dimly have known  
That some day the Worker will conquer  
In a world that was meant for his own.

## The Passing Show.

Of all the myriads that march to labor  
and find red graves miners are perhaps the  
most unfortunate.

In their ranks numbers are always falling,  
leaving great bleeding gaps.

The intervals between explosions, fire-  
damps, and falling roofs are few and short,  
and the black grapes are ever within reach  
of those who delve in the unmined dungeons  
of capitalism.

Numberless and nameless are they who  
have tasted and lie buried too deep for re-  
surrection.

The living live a disastrous night. Their  
toil lies far beyond the wholesome light, and  
in the gloom they labor with death lurking  
near, ready for his evil chance.

There is no labor so perilous as their's.  
None so ill-requited nor so thankless.

No class of men have ever had to battle  
so strenuously against the bitterest opposi-  
tion to gain even a bare living wage than  
have miners. Their struggles have been  
continuous as continuous as their martyr-  
dom.

When the miner strikes it is always as-  
sumed that he is striking wrongly, and the  
press howls in the name of society for his  
overthrow, his downfall and defeat.

At present there is much sympathy in  
capitalistic quarters for the sufferers in the  
awful Mt. Lyell disaster, and without ques-  
tioning or doubting its sincerity, we may be  
forgiven if we remind the sympathisers that  
much of it comes too late.

The time for practical sympathy was  
when the Mt. Lyell men were striking to  
better their working conditions, when they  
asked for better inspection and increased  
safety, and were driven back to work and  
to die on the red altar of capitalism.

Sympathy is very well now when that  
which the men have dreaded has happened,  
but let the men but dare to ask for an escape  
shaft and fireproof linings where linings are  
used, and the sympathy will vanish and give  
place to unlimited and unbridled abuse of  
the men's impossible demands.

At the Mt. Lyell mine the men were  
caught in a trap. There is only one shaft  
to the mine, and it is so defective that when  
it had to be used in an attempt to rapidly  
empty the mine, the cages jammed and be-  
came unworkable.

The most inflammable pine was used as  
lining for the room where the fire originated,  
when surely steel or some other fire-proof ma-  
terial should have been used.

Mt. Lyell is one of the richest mines of  
Australasia, but it has been worked solely in  
the interest of and for the profit of its own-  
ers. It is a wonderful mine, and marvel-  
lous ingenuity has been employed in extract-  
ing the ore and conveying it to the smelters  
at the other side of the mountain, but the  
safety of miners has been subordinated to  
the meloch of profit.

## The Miners' Army.



Our illustration on this page is no ar-  
tists dream. It is a terrible, tragic, real-  
ity. In order that the "Generals and  
Staff" of the Miners Army may riot in in-  
sane luxury the common soldiers delve and  
dig in danger of immediate death.

At every mine the ambulance is more in  
evidence than any appliance to safeguard  
the men. At Lyell rescue work was delay-  
ed by the absence of nearly all those things  
which are most essential when such a calam-  
ity happens.

Diving suits did not arrive until 24 hours  
after the disaster. Smoke helmets had to  
be cabled for and rushed by special train and  
steamer from Victoria to Tasmania before  
assistance could be attempted. Such things  
were not even in the same country as the  
Mt. Lyell mine, which shows that the mine  
owners and the ruling politicians thought so  
little of such things, and so little of the  
lives of those who at any moment might have  
to depend upon them for safety, that so far  
as they knew or cared they might not be in  
existence.

Amidst the depressing gloom of the Lyell  
disaster the heroism of the miners shines  
luminously.

These men, who, as a class, have so often  
been denounced as "selfish and untimely  
firebrands," "red flaggers," and "mal-con-  
tents," with their complete unselfishness and  
gallant devotion to their entombed mates  
made heroic attempts at rescue. As one  
rescue party became exhausted, other brave  
fellows were ready and anxious to replace  
them.

As Sydney "Daily Telegraph" said: At  
the risk of their own lives, in their des-  
perately heroic attempts to save their en-  
tombled mates, the rescuers penetrated the  
deadly fumes arising from the ore, without  
once faltering, and kept at it until beaten  
back by the poisonous gases. The magnificent  
spirit of self-devotion shown made the work  
truly noble, and every man there was ready  
to rise to the terrible and appalling oc-  
casion. Self-sacrifice was not looked upon as  
a virtue, but regarded as a duty.

And are not these the same men who dur-  
ing industrial disputes are pictured as lazy,  
drunken, selfish, and worthless characters  
by such papers as the "Telegraph"? And  
their demands for decent conditions are not  
they always met with scorn and contempt?

At Waihi, New Zealand, a miners strike  
is on, and as we showed last week, every  
unscrupulous method available is being re-  
sorted to discredit and defeat the miners.  
Nothing is too bad to be said of them by  
the press of the Dominion, and nothing is  
too villainous to be done to defeat them.  
Yet the miners of Waihi belong to the same  
heroic, self-sacrificing class as do the miners  
of Mt. Lyell.

Calamities like that of Mt. Lyell bring  
facts to light which effectively give the lie  
to the miners traducers, and convince all  
fair-minded and decent people that the  
system is rotten which denies them a hearing  
of their grievances and assumes that they  
are always in the wrong.

## LANDLORDS AND DEFENCE.

One of Australia's defenders, who fre-  
quents the Socialist meetings in the Sydney  
Domain and elsewhere, and listens uncon-  
vinced to the arguments against Conseription,  
is having his outlook widened in an  
unexpected manner.

Lately his wife presented the Common-  
wealth Capitalists with another little Con-  
script and as soon as she managed to drag  
her frame from her bed, and creep back to  
her household drudgery, she was met at  
her door by one of those creatures whom  
the vampire landlords employ to do their  
bludging, to wit, a Bailiff.

This fellow pushed his way into the house  
and took an inventory of the unfortunate  
woman's few household effects, and then de-  
parted. He came back periodically, and  
walked into the house to see that nothing  
was removed.

The owner of the house is a lady vultress,  
who owns 36 houses in the same terrace, the  
lowest rental of any being 10/- per week.  
She owns other properties in various sub-  
urbs, and though her soldier tenant man-  
aged to get a friend to stick to him in his  
hour of need, he had to quit the house.

Just fancy a property owner turning a  
soldier out of house and home! Just im-  
agine a sap-headed worker drilling to de-  
fend the property of people who evict him  
when he owes a few shillings! If anything  
ought to make this dull soldier chap think  
this experience ought to do so. And there  
are thousands like him. "Defend your coun-  
try from the Asiatic hordes," is the dope  
that stupifies them, while the parasites  
scoop down on them from the surrounding  
fashionable suburbs, and gobble up their be-  
longings.

To-day the landlords use the Bailiff  
against the worker, even while they ask him  
to arm and drill to defend their property.

## ROBERT BLATCHFORD ON AUS- TRALIAN DEFENCE.

It took the redoubtable Robert many  
years to see through the fraud of Conseription,  
but now that he does he is putting the  
Australian Anti-Militarist position very  
plainly. In a recent "Clarion" he says:

Let me put the case in naked plainness  
before the advocates of compulsory ser-  
vice.

It is the duty of every citizen to defend  
his country. Admirable sentiment. Whose  
country? There is the terrible question  
which the capitalists have to face when  
they ask the working people to become their  
armed retainers.

Whose country are the people to defend,  
Australians? If Australia belongs to the  
Australians, Australians should defend it.  
Australia does not belong to the Aus-  
tralians; it belongs to only a few of the Aus-  
tralians and a number of absentees. It be-  
longs to the few who are so anxious about  
its defence.

Now, when one of those few goes to the  
disinherited many and says, "It is the duty  
of every citizen to defend his country,"  
the answer of the many will be "Hear,  
hear." Let those who have a country defend  
it. As for us, we have no country. We have  
only a hired lodgings, and a precarious em-  
ployment on weekly wages.

The gentlemen who own Australia are  
complaining bitterly that an attempt to tax  
their rents or tax their lands is robbery. Of  
course the land is theirs. The whole country  
is theirs, Australia is theirs. The Australian  
people are robbers if they touch it.

But now appears the humor of the situa-  
tion. These very men who claim Australia  
as theirs, and describe as robbers all who  
question their right, are coming to the land-  
less robbers with the fine sentiment that it  
is the duty of every citizen to defend some-  
body else's property. We may not tax the  
capitalists' country! Yet the capitalists  
get our consent to a Bill by which we shall  
be compelled to defend the capitalists' coun-  
try.

The capitalists own the country. The cap-  
italists by their economic power rule the  
country. The capitalists enjoy the country.  
Why do not the capitalists defend the coun-  
try? But there is another portentous ques-  
tion that will be provoked by the capitalists  
demand for compulsory training.

If the Australian people defend the cap-  
italists country, who will defend the Aus-  
tralian people?

When we are all compelled to become the  
capitalists soldiers, who will defend us  
against the capitalists? The nations experi-  
ence of the capitalists does not conduce to  
a national confidence in them either as men  
or as a class. When we, the landless toilers,  
have become soldiers, who is going to pro-  
tect our liberties against the capitalists? Frankly,  
we do not trust you. We do not love you. We do not  
want you. Therefore we decline to arm for you. We will defend  
this country against the world. But only on  
the understanding that it becomes ours.

"The workers of Australia have everything  
to gain and nothing to lose by a demo-  
cratic system of compulsory military training  
—Sydney "Worker."

They have already lost a good deal in fines,  
and much of their liberty but that does not  
seem to count with the labor organ.

It seems weird and strange to read the  
language of Plutocracy in the "Worker."  
Yet there it is, repeating all Plutoc's argu-  
ments in favor of Conseription under the  
impression that "by being prepared to fight  
we not only secure immunity from foreign  
attack, but also put ourselves in that con-  
dition of preparation that when we have the  
legal power to crystallise our platform into  
law, we will have the physical power to en-  
force it on the enemy within the gates."

The "enemy within the gates" will be de-  
lighted to read that in the "Worker." It  
will encourage him to think that the Labor  
Party is willing to rush upon the foreigner  
any time he likes to yell "invasion," and  
also that the "enemy within the gates" will  
be easily defined to mean any worker who  
strikes against vested interests and is guilty  
of "domestic violence" against scabs in  
defiance of "law and order."



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All the military training imaginable will not give you better wages, shorter hours of labor, or better conditions.

## War and Finance.

The Australian press has been much perturbed by what it terms the "blaze in the Balkans," and its effect upon our finances. Money is becoming short we are told, and most astounding of all, there have been heavy withdrawals of capital from our most sound and tempting mining propositions.

The press has floundered badly in its attempts to explain matters in connection with the doings of the great financiers, either from the fact that it hesitates to lay bare the villainies of the international capitalists, or it does not know the true state of things, and is hence unable to throw any light upon the matter.

That there is no lack of capital we may see from a statement issued by "The Economist," which states the total issue of fresh British capital for 1911-12 to amount in all to £191,759,400. Of this huge capital, Canada received in round numbers £41,000,000, Argentina nearly £17,000,000, Brazil over £19,000,000, the United States about £21,000,000, and Australia £2,332,000. In addition to this, the British Government, representing six powers, brought pressure to bear upon China to make her accept a loan of £50,000,000. On the authority of Dr. Morrison, we have it that this proposal was regarded as one that would saddle the Republic with a preposterous burden, and Chinese statesmen rejected it, thus showing unmistakably that the action of the British Government was regarded with the utmost suspicion as being that of a capitalistic committee on the lookout for investments for its clientele.

In a recent speech, the British Prime Minister said that in the past six years Britain had reduced its national debt by £64,000,000, France £17,000,000, and the United States £14,400,000. On the other hand he said that Germany had increased her national debt by £83,000,000, Austria by £112,000,000. Italy had, up to the time of the war in Tripoli, reduced her national debt £8,000,000, but the war had wiped this out and added £20,000,000. Rtd Russia in the six years from 1905 to 1911 increased her national debt by £200,000,000.

The whole of the facts indicate that the nations whose industries and markets are limited are being driven to war by the international capitalists, who must, if they are to continue living upon the workers, find a means of skinning them.

The "Balkan Blaze" is simply the result of the operations of capitalists. All the nations surrounding that storm centre have been piling up their debts and preparing for war, and now that war has commenced, we cause war offers the highest rewards for the from the remotest corners of the earth, because war offers the highest reward for the use of capital. When the war is over, and the numberless dead workers are thrown into pits like so much offal, capital will count its gains and look round once more to employ them.

The whole trouble arises from allowing the machinery of production to be owned by the few who have year after year to find increasing investments for their increasing capital. We may expect the trouble to increase, for as industry becomes unable to employ the increasing capital, the financiers will force the Governments to employ it first in war preparations, and then in actual war itself. It is a murderous business that the financiers are engaged in. It is a business, which did the world properly understand it, would lead to every money-lord and every war-lord being impeached in all countries as the most dangerous and bloody pirates that the world has ever known.

So long as wage-laborer remains a wage-laborer, his lot in life is dependent upon capital. That is the exact meaning of the famous community of interests between capital and labor.—Marx.

This old society has long since been judged and condemned. Let justice be done! Let this old world be broken in pieces. . . where man is exploited by man! Let this whitened sepulchre, full of lying and iniquity, be utterly destroyed.—Heine.

## Professional Woman.

### WHY SHE SHOULD BE A SOCIALIST.

Women in great numbers have entered the professions. They have become doctors, journalists, actresses, artists, teachers and lawyers. To many women this has seemed an escape from the slavery of the house-wife.

The professional woman has first been obliged to take a long and sometimes expensive course of education before she could enter her profession. This is especially true of the doctor and the teacher. When the professional woman begins her work she imagines that she will find in it some degree of liberty, that she is in a way removed from the class of the wage-earning women and has the power to make independent choice in her work.

Examination of facts show that this is not true. The journalist must, first of all, just like the factory girl, find an employer. If she secures a place on the staff of a city paper or a magazine she finds that the papers are run in the interests of the great vested powers, that they are the organs of political machines and that in order to retain her position she must write her articles and color them to please her employer. She starts with the belief that she can find expression for her individuality, only to discover that she must force her eyes to see from the point of view only of her employer. She is not a household slave, but she is another sort of slave just as truly as is the woman who works at the factory.

It has been difficult for the professional woman to feel that she is in the same class as the wage earning woman. She holds aloof from united action, believing that a salaried position places her on another plane. Take, for instance, the woman physician. Often her practice takes her among the well-to-do. She may feel that her employment depends on these people. She must bow to their will and accede to their demands. Is she independent? In no profession is the competition fiercer than in the medical profession. Perhaps such a woman physician has ideas of hygiene and public health, but she soon finds that she is handicapped at every turn in her efforts to put any of these into action. The doctor, more than almost any other class of professional women, must realise the effects of a system of society in which the few control the means of life of the many.

The actress believes, perhaps, that her profession is not on the same basis as that of the shop girl. But she cannot work unless she is able to secure a position through some agency. Unless she is a star, she must accept the salary her employer stipulates. She must please a fickle public and, if the play is a failure, run the risk of finding herself out of work in a strange town. She begins her work with high ideals of wishing to interpret the best in life for the people, only to find that her work is confined to a narrow round of commonplaces. Wherein does she differ fundamentally from the factory worker?

The teachers make up another class of professional workers. They spend many years in preparation for their work. Then they find their profession already overcrowded and the wages below those of a good stenographer, or janitor. They also work for an employer. They have absolutely nothing to say about their work, the course of study, and little about the methods used. They are put in charge of fifty or sixty children, and eight years of the work leaves them almost as much nervous wrecks as are the housewives. As conducted, her work makes her narrow in her outlook, because she has no power of self-expression, and is too worn with the work to be able to grow through outside study or contact with other phases of life.

Socialism would make it possible for women who do this kind of work, the teacher, artist, doctor, actress, journalist, to have the power of self-expression. They would not be merely echoes of those who employ them. They would be freed from competition in their professions that to-day destroys any possibility for anyone to do her best, and makes even the artist a commercialised worker meeting the demands of a freakish public.

There is a common interest between the working women, whether wage-earners or professional workers. Too long, because their patronage has depended on the capitalist class, our professional women have failed to recognise this common bond, although all have felt the oppression of the present system.

"Socialism stands for all that is best in science, in literature, in the social life, in the home life." These are the words uttered by a professor in one of our largest universities to his class of graduate students. The time has come for the professional women to investigate their truth.

—May Wood-Simons.

Free-heartedness and graciousness and an undisturbed trust, and the sight of the peace of others, and the ministry to their pain; these—and the blue sky above you, and the sweet waters and flowers of the earth beneath, and mysteries and presences innumerable of living things—may yet be here your riches.—Ruskin.

## Speeding Up.

America has found a new source of wealth in the application of scientific intelligence to manual labour. The process is called the "Scientific Management of Industry," and is described in a volume issued for private circulation among the members of an American engineering society. The process is ingenious, the results are wonderful, and both are described at length in the "Westminster Gazette."

The American engineer watches a labourer as he lifts pigs of iron, carries them on his back, and loads them into a railway truck, and he finds that each man so engaged is dealing with twelve tons of iron in a day. Then he sets a capable mathematician to work and the mathematician finds that the labourer doing his work in a fashion more economical of effort should be able to load forty-seven and a half tons of pig-iron a day.

The mathematician provides the engineer with a set of tables showing what load should be lifted each time, at what pace this should be carried, what amount of rest is required between each effort in order that the man-machine should retain the capacity of putting forth full power, and how many seconds should be given to every stage of the process of lifting a bar, carrying it a certain distance, placing it in position, and making the return journey to pick up another bar.

Armed with these the engineer says to the labourer, "You earn one dollar a day now; I want to increase your wages to a dollar and three-quarters. All of you have got to do is to absolutely obey the orders you are given." The labourer goes to work again, but this time looked after by a man with a stop-watch and a set of tables. All his movements are regulated by the watch. On the order "lift" he lifts, "walk" he walks, "drop the bar" he heaves it into position, "trot back again," and he returns to the original heap. In a week or so the man who was loading twelve tons a day is loading forty-seven and a half tons and getting only 75 per cent. more wages.

The engineer turns to the men who wield the shovel. He finds them using the same implement to move light ashes and heavy iron filings. Again the mathematician is called in. He calculates the weight that should be lifted each time if a man is to continue his maximum output throughout his working hours, he designs a shovel that will carry just this load—a small shovel for heavy material, a larger one for the lighter dirt. Then each man on coming to his work in the morning is set his task for that day, and draws from the store-house the tools for that particular work.

Under the supervision of the man with the stop-watch he toils through the hours, stopping when he is told to stop, working when he is told to work. In a little while he is a trained shoveller, with all unnecessary motions eliminated from his toil, working to a perfect rhythm, and doing three times the amount he did before brains and formula guided his motions.

At the next stage the same process is applied to the mechanic at his lathe. Here the factors are many and vary enormously. Elaborate and costly experiments are made to find the best working speed of the lathe on every kind of material and with each shape of tool.

Ten or more variable factors have to be taken into account, and when the results of all these have been worked out in the laboratory the mathematician is called in to invent a slide-rule which will indicate the right conditions for every variety of work. Henceforth the mechanic works by his slide-rule, and the amount of his work is increased to an almost incredible degree.

The same process is used in the building trade. The engineer watches the man laying four hundred bricks a day. He finds him stooping to lift bricks, stooping to lift mortar, handling a trowel which takes up either too much or too little mortar for the cementing of each brick, having the mortar now too thin and now too thick for easy working. All these matters are taken into consideration one by one.

The bricklayer is provided with bricks on a tray by his side so that he has not to stoop. His mortar is on another tray at his right hand. The trowel he is given holds just sufficient mortar, no more and no less than is required for a single brick.

The mortar itself is of such a consistency that a simple pressure of the hand seats the brick in position without any subsequent tapping. The necessary motions in laying a brick are reduced from ten or eleven to four, and the man lays 1200 or 1500 bricks where-as before he only laid 400.

Just in the same manner as the trainer studies and controls the man whom he is teaching to become a champion hammer-thrower, eliminating wasted effort in one direction and checking every motion of the body that does not add force to the throw, so under this system the engineer trains his man, gets rid of superfluous bending and stooping, sees that all effort goes to work. Each man is regarded as a machine capable of so much output, and controlled by slide-rule and stop-watch just like any other machine. In America they call that "scientific management."

—"LIFE."

If we would only dress our soldiers in butchers' blouses the eyes of mankind would be opened to the true nature of "glorious war."

## The Crescent and the Cross.

By F. E. S. Hewison.

The Crescent—symbol of those who affirm that there is no God but Allah, and Mahomet is his prophet; the cross—an Egyptian emblem antedating the belief of the Christians, but misappropriated by them. Let us compare the beliefs for which these symbols stand—an interesting consideration, in view of the discussion recently commenced as to whether Socialists should pronounce against religion. And right here at the outset declare I my admiration for the followers of the Islam faith; for, inter alia, they kept alight the torch of science during the dark ages, when the priests of the meek and lowly Jesus persecuted and burnt heretics; their Arabian scholars gave us our arithmetic, our algebra, our mathematics, while our Christian legacy was ignorance; the Moslems established universities and schools in Spain, making her, under the crescent, an enlightened nation, while, under the cross to-day, she is steeped in appalling ignorance. Added to this our Moslem friends have frequently exhibited the truest spirit of brotherhood, while our dear Christian friends more often honor such spirit in the breach than in the observance. On the side of Islam we find straightforwardness and honor; on the side of the Cross—following Pharisee we see cant, humbug and treachery. And perhaps no better proof of the hypocrisy of the latter could be adduced than in his teaching of love for his enemies and the balancing of a blow on one cheek by presenting the other for assault—which no Christian exerts. As Mahometans do not teach this unnatural doctrine, they are not open to any charge of hypocrisy. The Christian, too, prays in his church once a week, and preys on his neighbours the remaining six. Although only 13 centuries old, Mahometanism has supplanted Christianity in the land of its origin, and it dominates with its teeming millions nearly one-quarter of the human race. Its stupendous empire covers the vast space from Java to Morocco, taking in India, Beluchistan, Afghanistan, Persia, Arabia, Egypt, Morocco, Turkey, &c. And its many millions have been obtained without any appreciable effort—by missionaries or by sword—while Christian missionaries are everywhere poking their noses where they are not wanted, and carry arms. Small wonder that Carlyle, in "Heroes and Hero Worship," should take Mahomet as his prophet to write upon, and that he should contrast Islam with what he terms the miserable Syrian (Christian) sects. And what a eulogy of Mussulmen was penned by Lord Byron (poet) in the following letter:—

### LORD BYRON'S RELIGION.

"It is a little hard to send a man preaching to Judea, and leave the rest of the world without a ray of light for so many years to lead them on high; and who will believe that God will damn men for not knowing what they were never taught? I hope I am sincere; I was so, at least, on a bed of sickness, in a far distant country, when I had neither friend nor comforter, nor hope to sustain me. I looked to death as a relief from pain, without a wish for an after-life, but a confidence that the God who punishes in this existence had left that last asylum for the weary. I am no Platonist—I am nothing at all; but I would sooner be a Paulician, Manichean, Spinozian, Gentile, Pyrrhonian, Zoroastrian, than one of the 72 villainous sects who are tearing each other to pieces for the love of the Lord and hatred to each other. Talk of Galileism! Show me the effects—are you better, wiser, kinder by your precepts? I will bring ten Mussulmen who shall shame you in all good will toward men, prayers to God, and duty to their neighbors."

It is also worthy of note that, in his translation of the Koran, the Rev. Mr. Rodwell speaks highly of Mahomet, as also does Dr. Draper, in his "Conflict Between Religion and Science."

Having regard to the fact that many Mohammedans are now in the Social-Democratic ranks, it might be as well if we ceased to speak of the object of our attack as "religion." There are but three Christian sects whose members would be likely to favor revolutionary Socialism—the Unitarians, Quakers, and Swedenborgians. Orthodox Christianity is commercial religion—properly not religion. Mahometism is not commercial religion, and seeing that Mahometans call their meeting places "mosques"; that the Jews style theirs "synagogues," and that the orthodox Christians name theirs "churches," we should, to avoid needless controversy, declare that we oppose, as Socialists, churches and churchianity; or, if you like, prefix the adjective "christian" (small "c," please, to those words). Especially do we want to beware of the latter people, who would enter our ranks, and change our object, if possible, they being absolutely unprincipled, and, while professing religion, practically disavow it.

P.S.—I may add that, beyond their contradictory bible and a solitary short passage in Josephus, Christians have no evidence that there ever was a Jesus Christ. Neither contemporary historians nor the Jews of the time say he existed; but there is abundant testimony of the birth and work of Mahomet. —F.E.S.H.



## Machinery.

The capitalist strains after profits, ever more profits. The source of profits is PRODUCTION; or rather, SURPLUS VALUE, that inevitable corollary of capitalist production. Surplus value means unpaid labor. The worker is hired, i.e., the capitalist buys his labor power. The worker's wages (price of his labor power) comes out of the wealth produced by labor.

Say that the worker toils fifty hours a week, his wages being 10 dollars (the average wage is even less). It does not take that worker fifty hours to produce the wealth represented by his wages; on the contrary, only a few hours, say fifteen, are used in producing the wealth-equivalent of his wage. Accordingly, the remaining time, say thirty-five hours, are used to produce more wealth, which the employer pockets; that thirty-five hours labor is UNPAID LABOR; that surplus wealth over and above the wages of the worker is SURPLUS VALUE.

The more efficient is labor, the greater its productiveness, the huger the wealth it produces; and (as wages depend not upon the productiveness of labor-power, but upon its supply and demand in the labor market) it follows that, the more wealth produced, all the larger are the profits of the capitalist. Now, machinery increases the productiveness of labor. This displaces labor in two ways:

(a) Capitalist production is production for profit. Commodities must be disposed of in the world markets. Hence this particular commodity produced by a particular capitalist is to him a use-value only in that it can be exchanged. If his commodity cannot be exchanged, that use-value becomes non-existent, and production is stopped. Now, the world's markets require a certain supply of commodities. When there is an excess, therefore, the market is glutted; the capitalist cannot dispose of his commodities; he therefore stops production; and a panic ensues, and hosts of workers are thrown out of a job. The more productive is labor, the more commodities it produces, the sooner is that excess brought about. Machinery does that.

(b) Capitalists compete with each other. Machinery is a great factor in this competition, for the capitalist possessed of the more modern, hence efficient, machinery is thereby able to crush his rival. The more improved the machine, the greater its yield of surplus value (profits), and the greater the power of the capitalist who owns that machine, seeing he can invest in ever better machinery, and also, if necessary cut prices to crush his competitor. As machinery develops only the man possessed of large capital can invest in the mammoth, costly machine, hence, small fry capitalists are driven to the wall, and the larger capitalists compelled to pool their interests and organize corporations, and then trusts. The trust is an outgrowth of the mechanical machine,—in fact, a huge industrial machine, the consummation of the machine process. And as the machine increases production and displaces labor, so the trust also increases production and displaces labor.

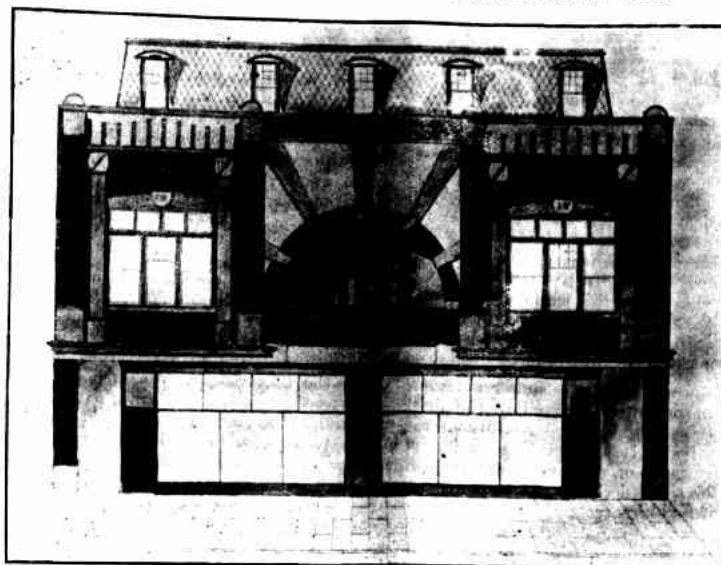
In 1890, it was estimated from census reports that there was in the United States a standing unemployed army of 100,000 workers. In 1900, an identical estimate placed the unemployed at 1,000,000.

The reason for that huge increase lies in that THE DECADE 1890-1900 MARKED AN ERA OF TREMENDOUS IMPROVEMENT IN THE PRODUCTIVENESS OF MACHINERY; AND THE FORMATION OF A LARGE NUMBER OF TRUSTS, (despite the Sherman Anti-Trust Act). Both combined increased the number of unemployed, and has been steadily doing so since.

Machinery does away with the necessity for great technical skill in the individual worker. In the measure that capitalism develops, the distinction between skilled and non-skilled workers is eliminated. Work that a few decades ago required highly skilled workers, is now performed by the non-skilled. In the Southern cotton mills, for instance, non-skilled women and children (mere tots) perform labor once requiring great skill. Also, "skilled workers" are becoming a drug in the market; the demand for them is small, and they cut down each other's wage.

The skilled worker is the material from which craft unionism draws its members. Craft unionism scorns the non-skilled worker. A craft union organizes the skilled worker into a sort of "job trust," the purpose being to secure the jobs for their members, and to secure better conditions for themselves. The craft union is selfish, looks only after its own interests; and any improvements are gained at the expense of the vast majority of workers. Craft unions, when first organized, were able to aid their members seeing that the capitalist power was decentralised, and that skilled labor was at a premium. When, therefore, the union struck, they were able to wring concessions, as their withdrawal from the shop deprived that shop of the indispensable skilled labor, hard to replace; besides, the bosses were petty and possessed little economic power. But as capitalism developed, the ineffectiveness of craft unionism developed; until today craft unionism is for all practical purposes helpless. Why?—because when "skilled workers" go out on strike it is easy, dead easy, for the boss to fill their places; and

## Plan of New Premises for the International Socialist Club.



At the last Quarterly General Meeting, the members of the above Club decided to purchase land and erect new premises, where the Club, the Paper, and the Printing and Publishing Departments will be all under the same roof. The proposed building will be 61ft. by 80ft. The International Socialist Club, the Paper, and Publishing Offices will occupy the ground floor. On the second floor will be a Lecture Hall, Library, and Reading Room. On the top floor will be Residential Quarters and Winter Gardens. The land and building will cost £8000. To provide this sum the Club proposes to raise £1000 amongst members and sympathisers, after which the balance of £7000 can be raised amongst local financiers who are willing to lend this sum as soon as members have raised £1000.

An appeal is hereby made to members and comrades to assist the movement to provide permanent premises where the organising and propaganda work of Socialism can be effectively carried out. All donations should be forwarded to the Secretary, K. G. DREHMEI, 274 Pitt Street, Sydney.

the isolated (craft) strike of craft unionism is a puny weapon against concentrated capitalism—the powerful trust.

These are the evils directly flowing from machinery. As a consequence, the worker's standard of living is declining. While craft unionism stands exposed as an ambulance corps surveying the eld of battle and defeat, for it has not won one strike of any importance within the last ten years. Defeat has been its tragic portion.

The evils of machinery are not inherent therein. When machinery was first introduced on a large scale in Capitalism, the workers protested and tried to destroy the machines. Workers have ever protested against machinery, in the same manner that people are now protesting against the trusts.

The evils of machinery flow from the private ownership of the machine.

That is the root of the trouble. Private property in the means of wealth production and distribution is the cause of all social evils.

The machine is a boon, to the race. Latent in it lies the force emancipatory of humanity. With machinery the commodities required to satisfy the material needs of man can be produced abundantly and with a minimum of toil. Modern machinery, it has been ascertained, makes possible reducing the hours of labor to three and four a day; and by thus giving leisure to all, achieve actual civilisation.

But to-day, the machine being privately owned, it is exploited for the profit of its owners. Therefore, machinery must be socialised. The workers must take possession of the machine, and all means of wealth production.

Under Socialism, production being for use, and not for profit, each new efficient machine, instead of throwing workers out to starve and increasing the employers' profits—each improved machine will lighten the toil and increase the leisure of the race.

Therefore, do not waste time fighting the machine, or trying to introduce temporary makeshifts of the President White sort. But rivet your aspirations on the goal; Socialisation of the Machinery of Production.

And seeing that the machine process, and its consummation, concentrated (Trust) capitalism, has rendered ineffective craft unionism, the working class must discard obsolete unionism and its methods of expediency, and instead organize industrially.

Industrial Unionism, organized industrially as capitalism is organized industrially, coupled with revolutionary political action, are the twin methods for the solution of all proletarian problems.

"N.Y. PEOPLE."

## OUR PROTECTORS?

"In the child we have the nation's priceless heritage, the gift of God, and this the Prime Minister and his party in their humanity are endeavouring to protect." "Ye Gods!" Would that those words could be conveyed to every mother's ears throughout the world. Would the light of gratitude flash into their eyes! Would a word of thankfulness tremble forth from their lips, and a smile adorn their saddened and careworn faces! No! The hideous ghost would stalk forth once more. Again would she see her treasured husband or son, "The gift of God," forced by cowardly and inhuman laws, to proceed to the battlefield, alas, to return to her no more. "The Prime Minister and his party in their humanity are endeavouring to protect." One can ima-

gine the look of scorn that would greet such canting hypocrisy, as she realizes the fact that these noble protectors of "God's priceless gifts" are curiously sacrificing her loved ones at the blood-stained altar of Capitalism by their iniquitous Conscription Act. We pray that the day will dawn, "it may be in the dim and distant future," when the nation will produce leaders who will steadfastly refuse to sacrifice truth, that mysterious little stranger, that is for ever appealing for resignation, and humanely refuse to cast priceless pearls to the swine.

WILLIAM GEO. KING.

Within the capitalist system all methods for raising the social productiveness of labour are brought about at the cost of the individual labourer; all means for the development of production transform themselves into means of domination over, and exploitation of, the producers; they mutilate the labourer into a fragment of a man, degrade him to the level of an appendage to the machine, destroy every remnant of charm in his work, and turn it into a hated toil; they estrange from him the intellectual potentialities of the labour process, in the same proportion as science is incorporated in it as an independent power; they distort the conditions under which he works, subject him during the labour process to a despotism the more harmful for its meanness; they transform his lifetime into a working-time, and drag his wife and child between the wheels of the Juggernaut of Capital. But all methods for the production of surplus value are at the same time methods of accumulation; and every extension of accumulation becomes again a means for the development of those methods. It follows, therefore, that in proportion as capital accumulates, the lot of the labourer, be his payment high or low, must grow worse.

The law, finally, that equilibrates the relative surplus population, or industrial reserve army, to the extent and energy of accumulation, rivets the labourer to Capital more firmly than the wedges of Vulcan did Prometheus to the rock. It establishes an accumulation of misery, corresponding with accumulation of Capital. Accumulation of wealth at one pole is, therefore, at the same time accumulation of misery, agony of toil, slavery; ignorance; brutality; mental degradation; at the opposite pole, i.e., on the side of the class that produces its own product in the form of Capital.—Karl Marx.

## The Ettor and Giovannitti Trial.

Mr. Edward Moyle, Gen. Sec-Treas. of the I.A.W. of Australia, has forwarded the following cable message to Governor Foss, Boston, Mass., U.S.A.:—

"Strongly protest against continued detention of Ettor, Giovannitti and others."

Civilisation, after having destroyed the rude and simple communism of the beginnings of humanity, elaborated a complex and scientific communism. Just as in primitive times, labor is performed in common, and the producer owns neither the instruments of labor nor the products of his labor. The produce of labor is not as yet shared in common, as was the case with the savage and the barbarian tribes. It is monopolised by idle capitalists whose suppression is now but a question of time and opportunity.

## The Church and Socialism.

The Editor, "International Socialist."

Dear Sir,—Writing on the subject of "The Church and Socialism," "Ajax" expresses the opinion that "some correspondents (writing on this subject) have missed the point and failed to state the position clearly."

As it was, a letter written by me, in which I contended that as there is no authoritative teaching of the Catholic Church in conflict with economic Socialism, the Church should not be treated as an enemy, that gave rise to the correspondence, I fail to see how I can have missed the point. Everything outside the question I have raised is a side issue. On the same date with my letter a leading article appeared in the "International Socialist" disputing my contention. The writer in support of his view quoted a papal encyclical which he seemed to think was binding on all members of the Church, and so thought he had clinched the argument. I subsequently wrote a letter pointing out that an encyclical is not binding unless it be ex cathedra, which the one quoted was not. There has been no attempt so far to refute my argument.

"Ajax" tries to obscure the question at issue by touching upon every question but the one in dispute. His letter is so incoherent that it is difficult to grasp his meaning or know what he is driving at.

Among his unintelligible statements and questions is "Would your correspondent deny the workers the right to strike intellectually?" As no outside power can control the human mind, I do not know what he means by striking intellectually. However, my answer that I do not deny the workers the right to do anything they please intellectually, covers the question, whatever it may mean.

I am under the impression that serfdom and feudalism were contemporaneous developments of society. Respecting the part taken by the Church at that period. If "Ajax" thinks it should have been in advance of its time, I do not see how he can reconcile that view with his belief in "The materialist conception of history."

If he thinks it would be better to leave the attack on theology to the scientist and the rationalist, and that the Socialists would be better advised to attack the Church's economic basis, how is this to be done in Australia, where the Church is supported by voluntary subscriptions? The Socialists having no representation in any of the Parliaments of the Commonwealth, can do nothing by Parliamentary action. And as they vote for the candidates of no other party, they can bring no influence to bear on the politicians of either of the Capitalist parties, and are stopped in that direction. The only way left open to them is to persuade the workers not to subscribe. But that class of workers will not listen to Socialist speakers, when they touch on religious questions, or if they do it is only for amusement, and when they buy a Socialist newspaper, they expect to find articles treating of Socialist economics, the history of the class struggle, and news about the class war throughout the world. Instead of what they expected, they find the greater part of the paper taken up with articles holding up to ridicule all religious beliefs, and pointing out that atheism is the first step towards social emancipation. This gives them the impression that it is a religious newspaper, preaching a new religion, and being already full up of religion, they want something else, and don't buy the second copy. They put it in the same category with the "Warcry" and the "Watchman." They are so wrongheaded that they cannot see that the first step towards their economic emancipation is to get rid of their religious beliefs. They seem to think that the bread and butter should be settled first, or as Aristotle said, that a man should first make sure of his means of living, and then practise virtue.

There are some men who could not live without religion. Even some Socialists must have their Sunday school, and Socialist ten commandments, and Socialist hymns, and when they marry or get their daughters married they must have a clergyman of some church to perform the ceremony, while at the same time they profess to be atheists or agnostics.

When "Ajax" speaks of bishops whose lives are a violation of the marriage tie, he is incomprehensible. If men have never contracted a marriage tie, they evidently cannot violate it.

With regard to clerics in Sydney wrecking homes with he temere decrees. They can only do that with those who are steeped in what "Ajax" would call superstition. It would be difficult to convert these people to Socialism while it involves atheism. The Capitalist Press says that Socialism would wreck homes.

Under the Socialist regime, when women will be economically independent, men and women will be free to make their own sexual arrangements, without the interference of either church or state. But those who may think a religious ceremony necessary will be free to have whatever ceremony they wish. It will not be necessary for the State to take any cognisance of the matter. This being so, it is not necessary for Socialists to trouble about marriage laws, especially if they do not believe in palliative measures.



If "Ajax" be so anxious about the fate of the girls of the Capitalist class whom Sydney clerics trap into convents, he should make some suggestion as to how that can be prevented. The poor capitalists are to be pitied, with the church entrapping their daughters into convents, and the wage slaves trying to take away their profits.

Whatever the Christian may think of the choice of systems of society by mankind, I believe that the bourgeoisie did choose the Capitalist system in preference to the feudal system, and that the church and the feudal barons opposed it. Some of the kings, especially the kings of France, supported the bourgeoisie, with a view to curtailing the power of the nobles. The working class, being only just emerging from serfdom, had no choice in the matter. Here in Australia at the present time the working class have more political power than the working class of any other country in the world, and are the majority of the population, yet they deliberately choose the Capitalist system in preference to Socialism.

If, as "Ajax" says, "man is no more responsible for his actions than a steam engine," what right have we to blame Senator Pearce for sending boys to jail for breaches of the Conscription Act? or why should we censure the scab or the strike breaker, if they be only irresponsible automatons, blindly executing the decrees of fate?

E. BYRNE.

## Mount Lyell.

(By Norman White.)

News is to hand of a dire tragedy in Tasmania. One of the most ruthless blood-curdling murders of honest working men, that has occurred in the industrial history of the world. Those forty-eight miners (old friends of mine, many of them) sacrificed to the greed of capitalism, lost their lives, not by any act of providence or accident, but through absolute greed and neglect on the part of the Mount Lyell Co.

The breaking out of the fire in the first instance is undoubtedly accidental, but the heavy death toll collected as a result, is far from being so. J. J. Mahoney, President of F.M.T.A., Gormanston, has already pointed out how the disaster could have been averted by simply having one man for one job, instead of having one man running up and down the shaft from the 700ft. to the 1100ft. levels, looking after two different plants, that should be the work of two men, but this is only a side issue that has cropped up since the fatality occurred. There are other ways, that the miners have been agitating for years (realising the danger of a calamity of this kind), that would have effectively prevented—not the fire—but the disastrous loss of life that followed in its wake.

For years the Lyell miners have recognised the necessity of another shaft. For two reasons, firstly, that the mine being a large and dangerous one, literally ripped to pieces, with the probability of whole stopes coming away and trapping a body of men, one channel of escape is not sufficient for the safety of men working in a mine of that description; and, secondly, the shaft that is there has for some considerable time been known to be unsafe and unreliable, this assertion has been proved during the present crisis. Something went wrong with the shaft and the cages could not run, the engine in charge lowered a line down to the entombed men. Imagine them down there 1100 feet underground, making a desperate battle through choking smoke and fumes to reach the plat, thinking to get the cage and escape from their horrible death trap, and to find (instead of the cage that would carry them to friends and safety) a "string" lowered by the manager! Those men went back and died. Is that not murder? cold blooded murder? Those blood suckers of humanity that own the mine knew full well that it was not safe for the slaves that were working in it, but what did they care? As long as they could squeeze huge fortunes out in dividends every year it mattered not how many wage slaves lives may be sacrificed in the endeavour. Much has been written since the terrible happening, of the humanitarian spirit exhibited by the directors of the company, and the high esteem in which Robert Sticht, general manager, is held by the workers of the field; but it was not a working class scribe that wrote it. The humanitarianism of the Board of Directors, we thoroughly understand, and Robert Sticht, he is well known by the workers of the field for what he is, a brainy, unscrupulous sweater in the interests of Fat.

And in the midst of this ghastly slaughter we find the round and parson of Tasmania gathering round, like vultures round the carrion, preaching sympathetic rubbish to those who have lost their nearest and dearest, bending the knee and kissing the hand of the murderers from the pulpit, and whining all kinds of rot about the mysterious ways of God. How long are we going to go on blaming God for these wholesale slaughters of the working class? I, for one, have no hesitation in passing my judgment, and condemning the owners of the North Mount Lyell as the murders of those old comrades of mine, who lost their lives in the interests of Fat, Profit, and Greed.

## The Tragedy of the Ages.

BY A. M. SIMONS.

The great tragedy of the ages, which art, literature and religion have touched their highest points in symbolising, is the crucifixion of labor. This tragedy is older than written history or the tales that run back into the twilight of the race. When history was scratched upon uncrushed bones in Neanderthal caves, or cut into the rocks of Egypt, labor was even then nailed to the cross of enslaved and exploited labor. This is the one great basic fact in the life of the race. Know this and all it means and you know all that is worth while in history. Only in so far as this fact is grasped and reckoned with does the chaos of events, past and present, resolve into order.

The kings and emperors and generations of belittled parasites, quarrelling and driving their slaves to battle, overturned, enthroned, killed, lifted up or tossed aside by the rolling waves of real events are but the comedy, the tinsel deckings and trappings on the edge of real history.

The great, terrible truth through all the days since class rule began has been that those who fed and clothed and housed the people of the earth and bore upon their backs the galling load of painted baubles whose glitterings history recounts, have always been robbed of the fruits of their toil.

In the brick yards of Babylon, as in the steel mills at Gary, workers build palaces into which they could never enter, created boundless wealth they could never enjoy.

The fall of man came when class rule entered into the earth. Then was man driven out of the savage Garden of Eden, when every man's product, small though it might be, was his own to enjoy. In the folk tales of the race this time when man and woman stood together in tribe and clan and fought the hard fight with nature has always been looked back to as a Golden Age.

Then, when a few of nature's secrets had been thought out and it was possible for man to wrest from water and soil more than enough to sustain life, there arose a class that took away this added fur of hand and brain.

Then came the sin of robbery and human slavery into the world. Then was that primal curse laid upon the workers. Another shall live by the sweat of thy brow. Then were the workers driven into that outer darkness of poverty and misery and ignorance, where they have dwelt even unto this day, while their labor furnishes luxury and happiness and culture for the idle oppressors.

Labor has had no time to write its chronicles. Books have been dictated by those who have fed from the idle hands of rulers. So these were written to glorify the idle and the useless.

In these books the spoil was all; the toil was nothing. A robber's fight for plunder became a glorious war, a thieves' supper to divide the loot was a conference of mighty statesmen. The highest honors went to those who could longest ride the bent backs of toiling slaves. These became rulers by divine right.

But it is written that "The seed of woman shall bruise the head of the serpent," and out of the toil and torture and age-long crucifixion of labor was drawn the philosophy, the literature and the force that shall free the race.

When labor chained steam and electricity to giant arms of steel he could not build and tend these complicated creations without some measure of the divine spark of learning that had hitherto been so carefully guarded. But a thinking slave is a contradiction which cannot endure.

Slave revolts are no new thing. Whispers of them have crept down through the caste written chronicles we call history, and no pages of these chronicles are so bloody as those that tell how the masters of the broad scourged rebellious workers back to their tasks.

New and peculiar forms of torture were invented for those who committed the unpardonable sin—rebellion against class rule. Law and morality and justice were for the rulers alone. Beyond the limit that divided the robber caste from the workers there was no law the master need observe.

It is this great cosmic fact that made the story of Golgotha of such universal appeal. The cross was the particular instrument of torture reserved for the execution of the slave. No patrician ever endured its horrors. Only the limbs that toiled were nailed to its outstretched arms.

When the great Labor Agitator scourged the money changers from the temple and expiated His revolt against the rulers of His time with His life upon this symbol of human slavery, there was something in the event so marvelously symbolical of this age-long crucifixion of the work-toilers that its significance was seized by the workers of His time and the cross became the badge of these "common people" who had "heard Him gladly" when He came to preach deliverance.

To be Concluded.

## A.S.P. News & Notes.

### Melbourne Branch A.S.P.

Both meetings held on Friday evening were well attended, all the speakers ably acquitting themselves, while the comrades, who act as literature sellers, disposed of a fairly large number of papers and pamphlets.

On Sunday afternoon, the weather being wet, the Yarra Bank meeting was far from being as successful as the previous Sunday, and was given best after J. R. Wilson had spoken for about half-an-hour.

Mr. Davis was the lecturer in the evening at the party headquarters, his subject being entitled "The Necessary Result." The lecture, although of short duration, was an able outline of the path traversed by labor down the centuries, while conclusive proof was given that a Socialist State was the next and inevitable step in human progress.

On Wednesday evening there was a large number of members at the party headquarters, it being a specially summoned meeting, to consider the taking of new headquarters. Comrade Victor having been elected to the chair, the secretary then reported re premises available, after which a general discussion ensued as to same; finally it was decided by a large majority to accept the premises offered, so that in another week we will be in what many venture to think are the best Socialist headquarters in Australia. The premises are slightly larger than those at present occupied, and splendidly fitted with gas and electric light, while there is an office and two storerooms, also a highly convenient place for the preparing of Sunday teas, as well as ladies and men's lavatories. As the building is well situated, and complies with the Board of Health regulations, dances and lectures can be held without fear of interference from that quarter, and it will therefore be anticipated that the increased rent will be easily met.

Comrades and friends are therefore invited to attend all lectures and dances, and in other respects help to popularise our new quarters, which Comrade Cook and others have christened the temple of the revolution. Branch secretaries and friends in other parts are, therefore, requested to note that on and after the 17th inst. our address will be 47 Victoria Street, Melbourne.

J. R. WILSON, Secretary.

### Sydney.

A good meeting was held in the Domain on Sunday afternoon, when Comrades Brown and Jones delivered stirring addresses to an appreciative audience.

In the evening a large meeting at Market Street listened attentively to the message delivered by Comrades Brown and Slade, who held the large audience till the usual closing hour.

At the Socialist Hall, Park Street, Comrade Blanc spoke on "Tactics" to a fair number. Com. Blanc paid a lengthy and warm tribute to the German Socialist Party, whose tactics he endorsed and explained. The tactics of the German Party were different, he said, to those of the English parties, for, while English unionism was the forerunner of working-class political effort, in Germany the political organisation of the workers preceded their industrial organisation. Another point of difference was that while the English workers were organised on trade lines, the German workers were organised on a class basis. These differences were important and should be understood by those who spoke of the Australian Labor Party. The lecturer criticised anarchism and the non-political I.W.W., and provoked considerable discussion and hostility amongst the members of those parties who happened to be present. The lecturer came in for some hard knocks—not always delivered in good taste—but with coolness and patience. Com. Blanc won the sympathy of the majority and satisfactorily answered his critics.

### Brisbane.

At our Thursday nights meeting it was decided to ask all the Brisbane unions to send delegates to a meeting to be held in the Trades Hall on Sunday next for the purpose of forming an Ettor Goivanitti and Haywood Reliance League. It will be over before you get this published. I hope some effective means will be taken to force the Yankee capitalist to realise that the workers of the world are beginning to understand that an injury to one is an injury to all.

We hope to let them see that Queensland at any rate, understand what is meant by the attempted murder of our comrades.

We held our usual meeting at Gipp-st on Friday night, Comrades Martens, Meenah and Brown, were the speakers, and a fairly good meeting resulted.

Saturday night at William-st. Comrades G. and C. Beadnell and Andy Anderson had possession, and held a good meeting. Comrade Anderson spoke in his usual convincing manner, and held the crowd for over an hour.

On Saturday Comrades Martens, Stead, Read and myself journeyed to Ipswich, and as a result the Ipswich Branch of the A.S.P. is an accomplished fact. Comrade

Easterabb had all arrangements made for the holding of an open-air meeting. Stead chaired, and Jack Read had the honor of being the first speaker of the A.S.P. to address an audience in the Holy City. He preached the gospel of Revolutionary Socialism and Industrial Revolution in an unmistakable manner, and gave the crowd something they had never heard before. The writer followed and had a go at the Labor Party and all its mendacious misleading of the workers contrasting their hopeless platform of Palliatives with the true working class. Principles and Policy of the A.S.P. had one or two interjectors but they were dead easy, hardly enough to give a man a lift along. We adjourned to the hall over the "Morton Leader" office, and there got sufficient names to form a branch. The branch is to hold their first meeting next Sunday, so the Ipswich Branch is a surety at last.

Hoping it will be the means of arousing class consciousness in the workers of Ipswich, where there is a splendid field for propaganda work.

Wishing success to the new branch  
EDW. H. BRADY, Sec.

### Balmain.

The branch held its usual meeting at Rozelle on Sat. night, Com. Bowen being the speaker. We had a splendid meeting several questions being asked at the close. One of the audience accepted the invitation to take the platform to champion the cause of capitalism. Com. Bowen effectively replied.

We had a good meeting at Balmain, Comrades Willis and Jones speakers. Com. Jones was very effective in dealing with the labor stragglers in the old land and the progress of the Socialist party.

A Social party will be held next Sat. to celebrate the First Anniversary of the Balmain branch.

### Leichhardt-Annandale.

We had a good meeting here on Sat. night when Young, Slade, and Jones spoke to a good audience. The paper sold out the supply failing to equal the demand.

I regret to have to record the death of Comrade and Mrs. Knight's son aged 18 months. Our bereaved comrades have the heartfelt sympathy of all comrades.—Young.

### Socialist Publishing and Jobbing Plant.

Amount previously acknowledged, £22 14s. 6d.  
Debnord 1s. 6d. J. Arday 1s. W. Hope 2s. 6d.  
Total £22 19s. 6d.

### Press and Maintenance Fund.

Already acknowledged, £26 12s. 7d. Collected at Club Social 5s. 1d. Jack Slater, Moore, 3s. M. Sch 1s. C. Bush 11 2s. Total £27 5s. 8d.

### Sydney Propaganda Fixtures.

#### SATURDAY.

Rozelle—M. Moore, Bowen, Talbot.  
Leichhardt—Young, and Knight.  
Newtown—Duffield, Walsh, Kilburn.  
Bathurst-street—Gordon, Jones, Coulter, Quinton.

#### SUNDAY.

Afternoon: Jones, Gordon, Chair, Chambers, Willis, Quinton.  
Evening: Market-street—Quinton (Chair), Con-dren, Gordon, Chambers.  
Balmain—C. Moore, Talbot, Nelson.  
Newtown—Duffield, Walsh, Kilburn.

Sunday Evening, Oct. 27, Socialist Hall, Park-st. Comrade Johnson will deliver a lecture on "The Movement and its Progress."

#### WEDNESDAY, OCT. 31.

General Session.

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J. R. WILSON, Secy.

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